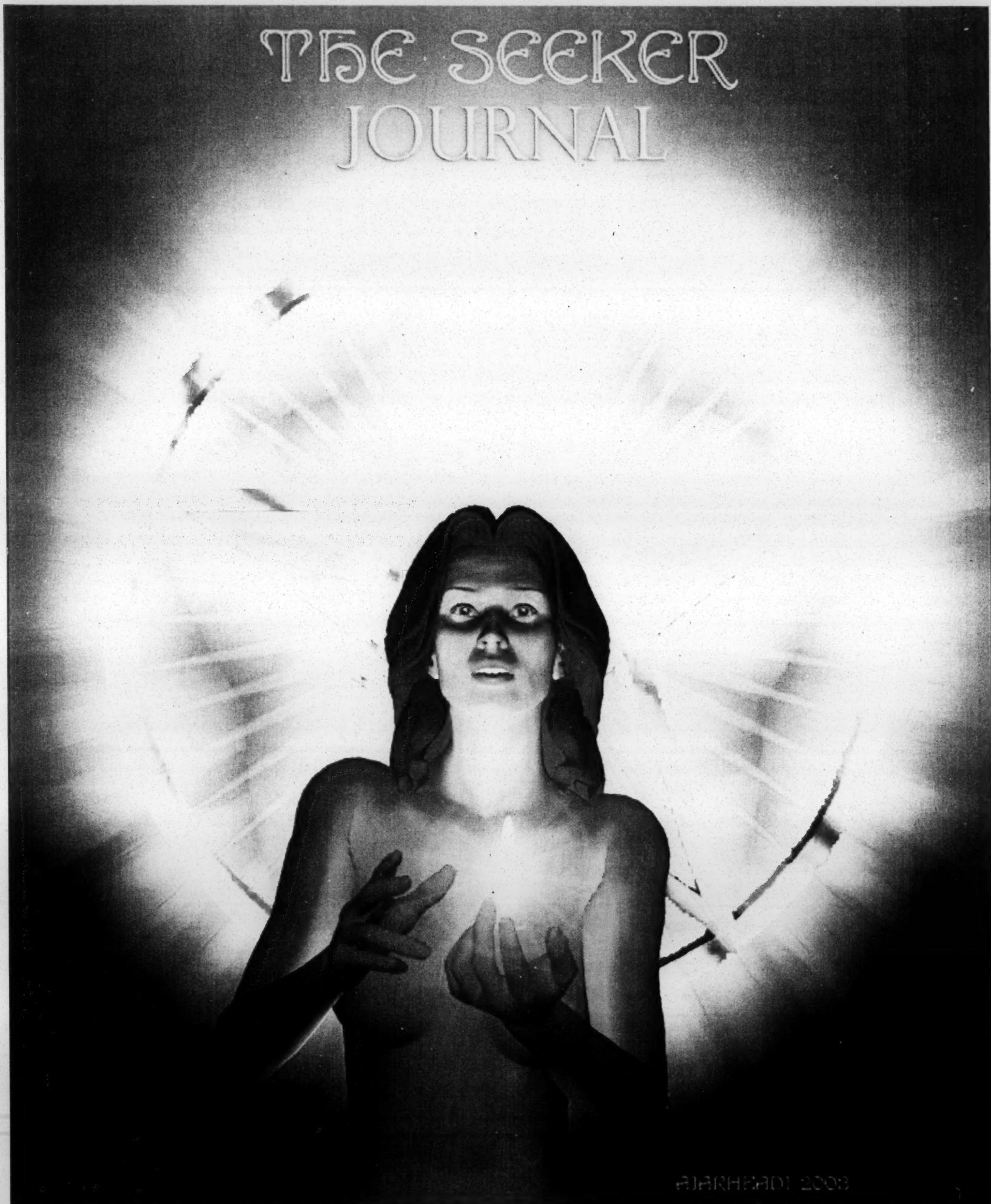


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THE SEEKER JOURNAL



AIARHEAD! 2003

)(Editorial)(Imbolg 2004)(Catalyst Point)(Reviews)(In the News)(

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The Seeker Journal is a monthly non-for-profit journal of education and inspiration, published in support of the magical, earth-centered religious community.

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About the Cover:

About the Art

The artist can be contacted on AOL under Ajar-head1@AOL.com. A Vanitru of the Asatru following, he lives and learns to teach the path. Considering himself a grumpy old man in mood, if not actual age, he lives in lower Michigan and considers his dog wiser than any human. His art manifests in sculpture, woodworking, writing, painting, and computer graphics. But he considers life an artform in and of itself.

About the Artist

"The Seeker"

It speaks for itself.

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How can we keep from singing?

I was complaining to our High Priestess about the lack of singing in our coven, and she replied with several suggestions: "How about 'Moon River' or 'You Are My Sunshine' or 'Oh, What a Beautiful Morning' or 'Where Have All the Flowers Gone?' or 'The Hills Are

Alive ... With the Sound of Music'? All are nature based, and lovely."

All the groups I've been with have loved to join in song. When I was a kid in the Presbyterian Sunday School, we sang "Jesus loves me, this I know, for the Bible tells me so." I grew to dislike the words, but they were fun to sing. Later, when I was a counselor at a camp near the village of Lake Orion, it was my job to take the Protestant kids off to a church service every Sunday, where we sang that rousing hymn, "Onward Christian soldiers," ending it with "Lake Orion for Christ!" That was the summer when I decided for sure that I wasn't going to be a Christian soldier. Still, it was fun to sing the words, loudly, to help keep us awake through the coming sermon.

When I was a minister myself, in a deteriorating church in Colorado Springs, we were expected to sing the semi-rousing Victorian hymns in the official hymnal, most of which helped to ease the congregation into slumber. But there were a couple of hymns that I loved and re-scheduled as often as I could. There was the wonderful Quaker hymn, "How can I keep from singing?" My favorite verse went "When tyrants tremble, sick with fear, and hear their death-knells ringing, when Friends rejoice, both far and near, how can I keep from singing?" There was also

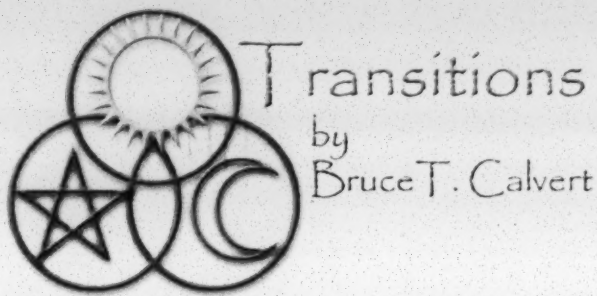
the Shaker chant, "Simple gifts": "'Tis the gift to be simple, 'tis the gift to be free, 'tis the gift to come round, where you ought to be," to be sung while dancing in a circle. It comes as the climax to the Shaker wedding in Aaron Copland's ballet "Appalachian Spring." Most church hymns, though, are dull, dull, dull.

One of the great attractions of the Witchy groups I later discovered was that they loved to sing. At Yule this year I remembered the time when our small coven went out to serenade the neighborhood with our own Pagan carols. These were generally re-written versions of traditional carols, so the neighbors, who couldn't hear the words clearly, didn't know they were getting Pagan sentiments, instead of the usual Christian doctrines. We tried this again at a Yule ritual recently, and our carols were the high point of the evening.

For many years, Pagan chants were a regular part of our coven meetings. The chants are totally different from traditional hymn-singing, which is a dull repetition of old doctrines. Their main purpose seems to have been to make the congregation stand up, to relieve the strain of sitting through a lengthy sermon. For us, the purpose of the chant is to bring us out of our mundane lives, out of our body, and into direct contact with the Spirit around us. At times, we've chanted for an hour or more, reaching for a high point of personal ecstasy, entering into the realms of magic. We might sing "We all come from the Goddess, and to Her we shall return, like a drop of rain, falling to the ocean." As we sing these words over and over, we come to a sense of our spiritual source in the Great Goddess. The coven comes together in this recognition, which becomes the basis for healing and personal growth. At another time we might chant some of the names of the Goddess, "Isis Astarte Diana, Hecate Demeter Kali, Iananna," feeling their presence among us. They never leave us, but we have to recognize that they are there.

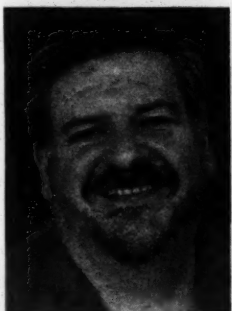
Over the past few years, we seem to have lost our ability to sing. While there are some performance pieces, there are few new chants. We keep going back to chants that were familiar to us twenty years ago, and we mostly sit in silence when we should be singing. I've thought of the old songs while I was out running through the snow. I was chanting the old words of my Quaker ancestors, "How can I keep from singing?"

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Imbolg, 2004

Childhood



The traditional image of a young girl dressed in a flowing white gown and crowned with a wreath of lighted candles is the perfect icon for this Sabbat, and the perfect symbol for the end of Infancy and the transition into

Childhood.

Imbolg traditionally marks the point in the Wheel of the Year when the Crone, having sequestered herself after Samhain, re-emerges as the Maid. Once again she is young and vibrant and ready to set the stage for the return of the Lord of Life. Once again she has turned the Wheel of the Year. She is wide-eyed with wonder, as the whole world is once again new and unexplored.

The crown of candles that she wears is actually a representation of the Wheel of the Year. The eight lighted candles on it symbolize the eight Sabbats. And as she walks around the circle, she is symbolically turning the Wheel of the Year and lighting the way for the Lord of Life to return from Summerland, reborn. She is the embodiment of the transition from dormancy to life, from dependence to individuality, and from infancy to childhood.

The transition from infancy, when we are totally dependant on our mothers for everything, to childhood, when we begin to explore the world on our own and to express ourselves, can easily be overlooked by our parents as they juggle a job, a home, finances, etc. But this is a very important point in our lives. We need recognition that we are of value. We crave some added responsibility. Please Mommy, I want to help!

Wise parents will celebrate this time in the lives of their children. Some African tribes, as part of their circumcision rituals, actually give the young boys of the tribe the responsibility to insure that all the cooking pots in the village are kept clean. For weeks after the ceremony you can see young boys of five or six strutting around the village demanding to inspect the pots. And heaven forbid that they should discover one that is dirty! The boys get to demand that the women clean them immediately! Now I doubt that anyone in our culture would tolerate a five-year-old Napoleon demanding that we clean the fry pan RIGHT NOW, but during the circumcision ritual these boys have been elevated in the eyes of their parents and in their own eyes. They are no longer just infants. They are now valuable members of their society. They have a job to do. They have a contribution to make. We need to honor our own children in a similar fashion.



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Wiccan Priest - Universal Life Church

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If

you are part of a coven that has members whose children are five or six years old, consider having a covening rite as part of your Imbolg ritual, in which the children are publicly recognized and brought into the coven. They should be honored and told that they are now members of the coven and as such have very definite responsibilities. Obviously these should be appropriate for the skill level of the child. Something simple like being responsible to make sure that the bowl of water on the West altar is filled before ritual, or the feather representing Air is on the East altar. (I don't recommend having them do anything related to Fire however. We don't want to have any serious accidents, do we?)

If you have several children being covened at the same ritual, consider drawing symbols on some wooden or clay tokens. These symbols can represent specific roles or duties that the children will be responsible for. During the ritual have each child draw one token from a bag. As they do so, have the Priest or Priestess explain to them what duty the symbol represents, and that they are now responsi-

ble to perform this duty at every ritual.

If you are lucky enough to already have several children in your coven doing these duties, make it their responsibility to instruct the new child in how to properly perform the duty. And then be sure to give that older child some new, more elaborate responsibility so that they do not feel that their special role is being taken away from them.

If you are a solitary and you have young children, this is the perfect time to begin bringing them into the faith. By holding a ritual where you bring them into what you are doing, you strengthen the bond between you and lay the foundation for a good relationship with your children later in life. True, they may decide later on that Wicca is not their path, but by involving them in your life of faith now, you help insure that they feel that they are important to you and that they have a contribution to make.

If you feel that you need to keep your rituals private from your children, then hold a special party for them, one that is not related to any other special time. In other words don't make it a birthday party, nor Valentine's Day party. This needs to be their own special party where they are crowned as the "golden child". They need to be told that this is a very special time in their lives and that they are growing up. They need to be given a special responsibility that only they can perform. And there needs to be consequences should they fail to perform this duty. But don't make it something that every kid ends up being responsible for like taking out the garbage or feeding the dog. This needs to be special. This needs to be something they can brag to their little friends about!

Imbolg is traditionally the time when covens consider admitting new members into their circle. Initiations were traditionally performed at Imbolg because it was originally the feast of Brigid, the Great Mother Goddess of Ireland. Brigid was the keeper of the secrets of fertility, healing, metal-smithing, and medicine. She was also a protectress and a guardian of children. As such she was the ideal deity to oversee the training of new initiates and the transfer of sacred secrets from one generation to the next.

Some covens consider that the "year and a day"

of training begins with the initiation ceremony at Imbolg and ends the day after Imbolg one year later. As part of this tradition, the initiate that is nearing the end of their "year and a day" have, as their last lesson to be learned, the responsibility to plan the initiation ceremony for the next group of initiates. In this way the tradition is passed on from one "generation" of coven member to the next. It also provides an object lesson to each initiate that the lesson is not fully learned until it is taught to someone else.

In conclusion, remember that Imbolg is the time of the year when we especially need to admit new individuals, no matter how small, into our lives of responsibility and reward. By remembering to honor our children as they move from one stage of life to another, we encourage them to become responsible adults.

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Reviews

By John M. Morris, Ph.D.

RAVEN KALDERA & TANNIN SCHWARTZSTEIN. *HANDBASTING AND WEDDING RITUALS: INVITING HERA'S BLESSING*. ST. PAUL (MN): LLEWELLYN, 2004. 320 PP., \$16.95.

A handfasting is a Pagan wedding. Traditionally the couple's hands are tied together *fast* – that is, securely – and they are invited to take part in some of the old symbolic rites, such as jumping over a broom. The effect is beautiful and exciting, intended to launch the couple on a lifetime of happiness together. Handfastings are usually weddings between a man and a woman, although gay couples may choose to take part in a bonding ceremony, if they wish. Normally, though, a handfasting is a legal wedding, with a license, and is so recognized by the state.

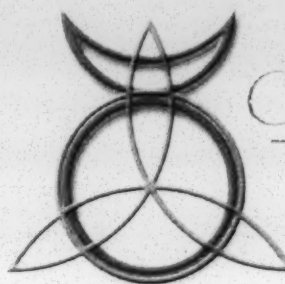
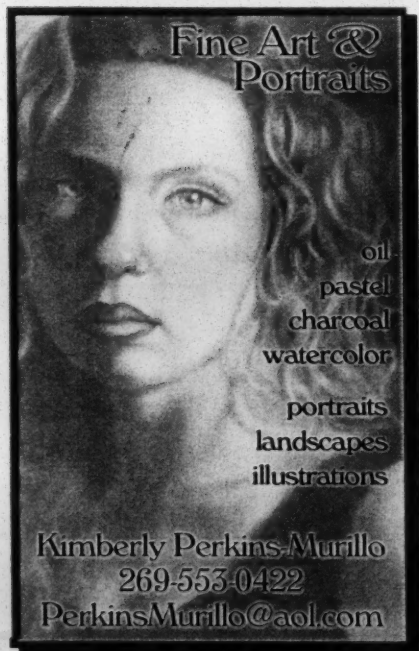
One tradition tells us that a Pagan wedding might take place after the May Day ritual: "Oh, do not tell the priest our plight, for he would call it sin. But we have been in the woods all night, a-welcoming summer in," as Kipling wrote. Such weddings,

which often took place in June, when the bride found herself pregnant, were said to last for a year and a day, giving the couple time to discover whether they really belonged together or not. If they separated, the children were, presumably, given to the fairies to raise as their own.

This attractive new book, *Handfastings and Wedding Rituals*, will give you all the information you need to plan your own Pagan marriage ceremony. Many of the details will be helpful to any couple planning a Pagan wedding ceremony, which could be conducted by any of our local Pagan, Wiccan, Druid, or other recognized clergy. I especially liked the way in which the authors describe ways in which the couple's children could play an important role in the ceremony, if they wished to do so. The authors always seem considerate of the feelings of children, parents, other relatives, and the happy couple themselves.

Couples considering a Pagan wedding ceremony, as well as Pagan clergy who may be called upon to officiate at such an event, will find this new book helpful and interesting.

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Catalyst Point

by Cather Steincamp

Something Ludicrous



I'm a big fan of webcomics. For those of you not familiar with the concept, they're very similar to the comics you read in the paper, except instead of being done by paid professionals and distributed

by syndicates, they're posted on the web for free (or in some cases for a small donation). While a number of these comics seem to be done by people who are thrilled to discover that such a medium requires neither artistic talent or a sense of humor, some of them are really well-done. The lack of an editorial process, while occasionally a liability, also allows many of these cartoonists to touch upon subjects and themes that traditional comics don't dare handle and/or use humor that would never be allowed to run in a mainstream paper.

As an author whose work appears primarily on the web, webcomics have always interested me. (Heck, if I had the necessary drawing ability, I'd probably be doing one myself.) As a Pagan, I've also paid close attention, because I've noticed that a lot of these comics have Pagan themes, Pagan Characters, or are even created by Pagans. One of my favorite comics, *Something Positive*, has a Wiccan Character as one of the supporting cast. If this character were real, I think she and I would get along pretty well-- she seems to share my utter lack of patience with those who use Paganism as a vehicle for their reality issues, victim complexes, and power trips. Several strips have dealt with this, including showing her (and/or the lead character) making an absolute mockery of some people who make an absolute mockery of a serious faith. Well, someone took it upon themselves to e-mail the author and chastise him for spreading "outright lies" and "reinforcing false negative Pagan stereotypes."

The author thought this was amusing, and posted the person's e-mail address on the site. They got a lot of hate mail. And they're throwing a fit and do-

ing an e-mail broadcast (you know, where they spam every group they can, and ask those people to spam all their groups) in protest.

Man, I don't even know where to start on this one.

I guess we should look at the overall comic itself. This is a comic about cynical, morbid, and often violent people who have sarcasm down to a fine art. Not only has it been known to portray Wiccans in a bad light, it has given the same treatment to men, women, Catholics, Asians, parents, children, actors, comic collectors, ballet dancers, homosexuals, heterosexuals, bisexuals, role-playing gamers, the elderly, Goths, handicapped people, midgets, Star Trek fans, and Southern Baptists. Plots have included the characters producing a musical retelling of the story of Christ called "Nailed!", demented role-playing games involving children's toys, a coked-out clown at a children's party, trying to figure out what to do with an escaped sex midget, games you can play with a boneless polymorphic cat, and a girl who is trying to be a lesbian but can't stop having sex with any man (or koala) she sees. In short, expecting such a comic to handle any subject with delicacy is just foolish. If you've read more than three of the comics, then either you understand that this is not humor for the thin of skin, or you're a complete idiot. There's no middle ground here.

If you still want to split hairs on its treatment of Pagans, then let's talk about the charges made by our holy crusader:

1) "[The cartoonist] has been doing strips which spread outright lies about and portray Pagan religions as objects of ridicule..."

Hmm. I've read every single comic on the site-- on multiple occasions-- and I've yet to find a single comment that could be interpreted making any statement about Paganism. Yes, it has poked some serious fun at Pagans (specifically Wiccans), but the religions themselves haven't been mocked. As far as outright lies about us... didn't see any of those either.

2) "...as well as creating and reinforcing false negative Pagan stereotypes."

How exactly does one create a stereotype? I haven't seen anything on his site that says anything new that hasn't been said before. Hell, I'm

the author of *"You Might Be Giving Pagans A Bad Name If..."*, so I've made most of these accusations myself. As far as reinforcing it, his "crimes" include portraying the following:

A Wiccan telling a past life story that was not only clearly a crock, but stood in contradiction of history.

Another Wiccan fawning over how moving the aforementioned story was.

A Coven's High Priestess on a power trip.

What's "false" about these things? They may be negative, and they may be a stereotype, but they aren't "false." These folks are among us, and they do more reinforcing of stereotypes than any webcomic. We should be thankful that the artist took the time to clarify that the other Wiccans in his strip don't approve of such behavior.

3) "For example, one cartoon ridicules a young Witch for viewing the Salem Witch Trials similarly to how a Jew might view the Holocaust."

I have found no reference, in any of the comics, to the Salem Witch Trials being compared to the Holocaust. I've found only one cartoon that addresses the Witch Trials at all, and it only mocks the particular Witch's fake "memory" of the event by pointing out the complete historical inaccuracies in it.

Furthermore, any Wiccan who compares the Salem Witch Trials (twenty executions) to the Holocaust (death count reported variously between six and nine million) deserves ridicule. Any Wiccan who claims to have been burned at the stake during the Salem Witch Trials (no burnings, 19 hangings, one pressing) deserves ridicule. And anyone who thinks it had anything to do with Wicca-- well, they may not deserve ridicule, but they're ignorant and need to do some reading. (And they're probably going to get ridiculed anyway.)

4) "The same cartoon says that Wicca is only 50 years old, while there is proof that the worship of a Horned God and Goddess, which is the essence of Wicca goes back to the Stone Age."

The same cartoon? Okay, I know which one he's talking about now. Hmm.... still no Holocaust reference.

Actually, the character's specific statement is "Even your own Wiccan experts admit that Wicca as it is today is an relatively new religion, about fifty years old." Funny, I've read a lot of Wiccan and Pagan authors that say just that. Even if Wicca is older

than that (which I don't believe), the character's statement could not be construed to be an "out-right lie"-- it's an academic disagreement. When I consider how much liberty this protester has taken in describing something that I can look at, I'm not inclined to trust his interpretation of history. As far as proof of the "worship of the Horned God and Goddess", that's not Wicca. You might as well say the Druids are Wiccan because they worship a horned God. (And, um, I don't recommend saying this, particularly around Druids.)

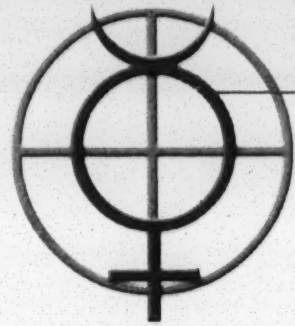
This whole "protest" is completely without substance. Also without substance is the follow-up:

"Your actions can make a difference. For example, once this controversy started, the cartoonist removed the flaming pentagram (where else have we seen flaming religious symbols?) and the caption beside it on his web site homepage which read 'WE LOVE PAGANS, THEY BURN BETTER!'"

I e-mailed Randy Milholland (the artist and author of "*Something Positive*") to check some of my facts. For example, I check his site daily, and I never saw a burning Pentacle. He didn't take it down because of a powerful and moving protest; it was never there. He confirmed this, and even showed me the image he used. (Okay, it *did* say "Blessed Be, Muthaf---a" and "We Love Pagans, They Burn Better". But it was a joke.) That image was removed from the front page after a day, because it was a companion graphic to the comment he posted, which he took off the next day.

This is perhaps the silliest, most counter-productive "call to action" I've ever seen. Let's assume, for the moment, that every statement in the protest was correct. (And that all the stupidity about the Salem Witch Trials was never said.) What, exactly, would the Pagan Community accomplish by berating this guy? "*Something Positive*" doesn't even have advertisements. He hasn't broken any laws, he doesn't stand to lose any money... and in fact, he tells me his readership has increased due to the added exposure the "protest" created. So this was an utter waste of time. (In case you're wondering, I'm not posting the name because the last thing I want is for this person to get more attention.)

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In the News

with Dave Burwasser

White House Minimizes Towey Slur On Pagans

It's been more than a month (at press time) since Jim Towey, head of the White House's Faith Based and Community Initiative, said that Pagans don't have good enough hearts to be really charitable toward the poor. The buzz in the Pagan community has been intense, but the White House response has been studiously low-key and neutral: No intent to insult anyone, but no apology for the insult delivered.

It's good to remember two things. One is that Towey was responding to a question in an online chat, an environment in which it's easy for the keyboard to run ahead of the brain. It doesn't represent a major policy statement for this Administration.

The other is that George W. Bush is a very political animal who took office only by the non-linear math of the Electoral College; Al Gore got more popular votes. A Republican poll last year showed that, if Bush gets the same proportion of the white, black and brown votes in 2004 that he got in 2000 he will lose -- really lose -- because of demographic changes in the country.

So it's clear that his prescription drug plan, his new immigration reform proposal and his Faith Based Initiative are appeals to the elderly (mostly white), Hispanic Americans and African Americans (the ceremony inaugurating the Faith Based Initiative was loaded with African American clergy).

Bush also needs to wake up his own base. A Republican operative told a PBS News Hour reporter that Bush expected to get 53% or 54% of the vote in 2000 but got blindsided when four million evangelical conservatives stayed home on Election Day. An apology to Pagans won't win him many Pagan votes but could cost him some evangelical votes that he can't afford to alienate.

Florida Panhandle County May Accommodate Local Wiccan Church

Last time we discussed the travail of the Fire Dance Church of Wicca, which meets eight times a year at the home of its cleric, The Reverend William E Livingston, in Santa Rosa County, FL. Neighbors, who evidently had

had no problem when they thought Livingston was hosting secular parties, began to complain about intrusion of a church into a residential area when they found out the nature of his gatherings. Fire Dance Church was told it needed a conditional use permit, which the county Board of Zoning Adjustments denied at a hearing, much to the delight of a clearly partisan crowd of attendees.

Livingston has appealed the decision to the County Commissioners, who have the power to issue the permit, deny the permit, or declare that the permit is not needed after all, according to the *Pensacola News Journal*.

That last is quite possible, since the house is in Livingston's name and is used for worship only once every six and a half weeks. Actual problems of traffic and noise, in the opinion of the County Attorney, can be addressed through law enforcement. Two of the Commissioners, one of whom represents the district where Livinstone lives, seem ready to compromise.

EDITOR'S NOTE: *What follows is pure speculation, but the Commissioners may have found out just how many living-room gatherings of Christians they'd've had to shut down in Santa Rosa County if the decision against Fire Dance Church of Wicca were upheld, and decided not to go there.*

Missing Occult Books: Vanished or Banished?

Books most frequently stolen from libraries are those about dreams, witchcraft, astrology, and the occult, according to Lara Clark, press officer of the American Library Association, based on an informal survey of librarians.

This might be attributed to censorious citizens removing "wrong" books from public reach, but there are more categories to consider.

Test preparation books such as those for the SAT (and, more disturbingly, for those boning up on the police exam) are also among the mysteriously missing, according to a story in the *Vancouver Columbian*. Those are burdened with the fact that such tests occur at specific time of year and demand for them peaks all at once.

Automotive repair manuals and sex instruction books also lead the missing parade, prompting one unnamed librarian to point out the common characteristic of requiring lots of home practice and requiring longer than a four-week checkout to get any good at it.

Another favorite disappearee is the Bible. Perhaps some people need special drill in the line about "Thou shalt not steal."

Season Of The Witch Is Not A Good

Business Cycle

Of the million or more tourists who visit Salem MA annually, 20% to 25% do so in Halloween season; visitor numbers do not reach six digits again until midsummer. Of the \$90 million tourist dollars spent in Salem, \$30 million are spent in October. Quite a bit of the Witch and Halloween specialty businesses shut down for eleven months of the year. This, says the city's business community, is not a good for a business district, according to an Associated Press report.

Tourism leaders have begun a makeover of the city's image by hiring a marketing consultant to focus on lesser-known cultural assets of the town most famous for the witch trials and executions of 1692 (which actually occurred a few miles away).

Some Salemites think the focus on 1692 is a damaging distortion of the entire history of a whole town. Others feel Salem is irreversibly identified with 1692 and it's foolish to kill the goose that lays the golden eggs.

Bad Company?

In his Yule greeting message, Kerr Cuhulain wrote of a disturbing anti-drug display he found out about in the Rutherford County Sheriff's lobby in Murfreesboro, TN. Among the drug paraphernalia and other items intended to show the public what kind of artifacts are associated with drug trafficking and other criminal activities, were several basic Wiccan books.

After complaints from several groups, the Sheriff removed them from the display. Kerr's correspondent is a reporter for the *Tennessean* newspaper.

Struggle For The Soul Of Oz -- Part I

Some Christian leaders in Australia believe that their church is fighting for dominance with neoPagan beliefs, according to an article appearing in *The Australian* between Christmas and New Year's Eve 2004. And some of them believe that the "search for inner happiness" is the primary threat to modern Christianity.

The Christian percent of the non-Aboriginal Australian population has declined from 89% in 1954 to 68% in 2001. Attendance at church is around 20% for believers, or 13% of the total.

While Paganism, Witchcraft, and atheism are still only found in a small fraction of the population, that fraction is growing at an impressive rate.

Between 1996 and 2001 Witchcraft grew 373%, atheism increased 226%, and the number of people who call themselves Pagans went up by 144%.

National Church Life Survey researcher Ruth Powell points out that the current generation of school-age children is the first in which most of them haven't attended church, leaving them clueless to the Biblical references in Australian language and culture.

Catholic Cardinal George Pell has said that, despite continued strong belief in God, people are being "lost" to mix-and-match belief systems, pursuing what he called the "selfish" goal of inner tranquility. They pursue "the New Age or some form of superstition" within a "quietly religious" setting.

In his Christmas sermon, Anglican Primate Peter Carnley said "creeping secularism" is expelling religious content from society. Dr Powell said the response of churches has been to adopt "neoPagan" ideas such as gatherings in homes, cafes, and pubs, and establishment of Bible study groups for specific demographics like bikers or young mothers. This, she said, undermines the Christian idea of one single leader with a monopoly on the truth.

Struggle For The Soul Of Oz -- Part Ii

The struggle between Christianity and Paganism in Australia has taken on a sharp edge in the city of Casey, fastest growing municipality in Victoria, according to *The Age*. Except that this time the Witch is bringing the Christian to face the inquisition.

Olivia Watts, a transsexual naturopath and Witch, has seen her suburban business on the outskirts of Casey collapse, has been physically assaulted, and her home and car have been vandalized -- all over the past year. Now she is hauling before the Equal Opportunity Commission, which later referred the matter to the Victorian Civil and Administrative Tribunal (VCAT), the man she holds responsible.

That would be Rob Wilson, a strong Christian and a member of the local council, who earlier in 2004 issued a press release warning that a Satanic cult was in the process of taking over the city. That was occasioned by Ms Watts's candidacy for the same council -- not, she says, to promote her religion but to address local issues and corruption. Mr Wilson did his best to organize churches in Casey to resist the occult invasion.

Ms Watts is supported in her charge of religious vilification by the Pagan Awareness Network of Sydney. Mr Wilson, against who she took action in search of an apology, is now attempting to deny any intent to incite hatred, contempt, revulsion, or ridicule. The authorities he cites in his submission to the VCAT to demonstrate a connection between Satanism and Witchcraft include an Evangelical website and a dictionary definition.

--oOo--

David Burwasser is a Board Member Emeritus of the Covenant of Unitarian Universalist Pagans, Inc (CUUPS); a co-founder of Chalice in the Woods, a UU Pagan weekend campout; and High Priest of Watershed Coven in Oberlin.

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Contact

rodsmith_au@earthlink.net

Grand Opening

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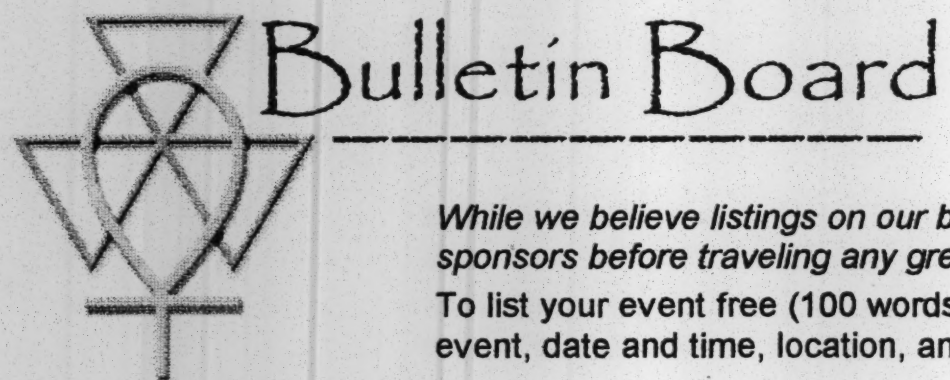
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While we believe listings on our bulletin board to be correct at the time of publication, you would do well to check with the sponsors before traveling any great distance to listed events.

To list your event free (100 words or less), contact *The Seeker Journal* (seeker@seekerjournal.org). Please specify: type of event, date and time, location, and contact information. **Contact information must be provided.**

)(Classes)(

Class	Day/Time	Description	Location	Contact
Wicca 101 Classes	Mondays or Wednesdays 7-9 p.m.	Free Wicca 101 classes starting monthly at the Sacred Hearth Covenstead. The eight-class course covers the basics of Wicca and Witchcraft from a practical perspective, centering around our relationship with deity. Some advanced material is presented. Practitioners at all levels are welcome. Sacred Hearth is an eclectic coven welcoming all who seek a closer relationship with the Lord and Lady and other practitioners of Witchcraft and Wicca.	Ann Arbor	Nancy Liedel, HPS, 734-327-0535 or naliedel@earthlink.net
Earth Centered Traditions	Second and Fourth Mondays	Eclectic Pagan and Earth-centered spirituality group offering group study, workshops, activities, and open ritual. UU Church, off Abbott Road behind the Public Library.	East Lansing, Michigan	Delta@acd.net , or (517) 339-2796
Ordo Templi Orientis	Contact sponsor	By allegory and symbol, the Order seeks to instruct individuals in the profound mysteries of existence. Inspired, in part, by Aleister Crowley.	Royal Oak, Michigan.	Blue Equinox Oasis, PO Box 628 Royal Oak, MI 48068.
Witchcraft 101 & 102	Contact sponsor	Weekly Meetings at Isle of Avalon, 412 E. Fourth Street	Royal Oak, Michigan	(800) 806-5811.
Federation of Circles	Contact sponsor	The Downriver group, The Federation of Circles and Solitaries, holds seasonal rituals and weekly classes. "This is a very relaxed fellowship circle and a whole	South of Detroit, MI	Greg @ (800) 312-3522 www.focweb.org

P. O. Box 3326
Ann Arbor, Michigan 48106

seeker@seekerjournal.org
<http://seekerjournal.org/>
(734) 665-3522

Circles and Solitaries	sponsor	lot of fun." No alcohol, drugs, or weapons allowed at Federation events. Circles are held rain or shine. Classes must be paid for in advance, and openings are limited.	Detroit, MI	or see our web site www.FOCASMI.org
Circle of the Twelve Oaks	3 rd Wed. 7-9 p.m.	Location varies, as do subjects. Circle of the Twelve Oaks.	West of Detroit, MI	brown_wren@hotmail.com
Seven Generations	Thurs. Feb 5 8-11 p.m.	Hair Beading for Magickal Purposes. Learn hair beading with magickal intent under the full moon. Bring plastic pony beads or small rubber bands or a \$3 donation. 1910 Hill St. (basement). www.sacredpath.org/7genc	Ann Arbor, MI	Greenrain diaroque928@yahoo.com (734) 904-4862

Weekly Events

Event	Day/Time	Description	Location	Contact
Earth Centered Traditions	Second and Fourth Mondays, 7 p.m.	Eclectic Pagan and Earth-centered spirituality group offering group study, workshops, activities, and open ritual. Unitarian Universalist Church, 855 Grove St. (off Abbott Road), behind the Public Library	East Lansing, MI	Delta@acd.net or (517) 339-2796.
Pagan Coffee Night	Tuesdays, 7 p.m.	Informal weekly discussion/networking/social/ support meetings. PO Box 614, Houghton MI 49913.	Houghton, MI	Hearth@mailcity.com http://pages.whowhere.com/community/hearth
Wiccan Journey	Wednesdays 7:30 p.m.	A discussion group centered around exploring Wiccan ideas and beliefs. MSU Union	East Lansing, Michigan	Jason Mankey, solivictus@yahoo.com
Shamanic Journeys	Wednesdays 7:30 p.m.	Weekly trance-journeys to distant realms of the spirit for healing, divination, personal transformation. Inter-Cooperative Council Education Center, 1522 Hill St. (behind 1520). Please park on nearby side streets.	Ann Arbor, MI	(734) 665-3522 or e-mail jmm@cyberspace.org

Event	Day/Time	Description	Location	Contact
Green Spiral	Every other Wednesday.	Green Spiral is a discussion and networking group for Pagan students at Michigan State and folks in the surrounding Lansing area. We welcome people of all ages and stages of learning. Meetings are every other Wednesday, year-round. Visit our web site or drop us an email for more information!	East Lansing, Michigan	Pagan@pilot.msu.edu http://www.msu.edu/~pagan/
Pagan Chat Nights	Thursdays 7:30 p.m.	Federation of Circles and Solitaries. An hour of mix and mingle, followed by an hour of discussion on a new topic each week Somethin's Brewin', 15371 Dix-Toledo Road	Southgate, Michigan	Greg @ (800) 312-3522 or www.FOCASMI.org
Open Grove Society	Every Other Thursdays, 8 p.m.	We are a pagan organization on the campus of Central Michigan University. We hold at least one workshop per month on various topics. Central Michigan University, Amspach Hall, Rm. 157,	Mt. Pleasant, Michigan	Panthera333@moonshinehollow.com
Crystal Treasures Workshops	Fridays, 7 p.m.	Discuss the topics you want to discuss with like-minded individuals. 104 W. Walton Blvd.	Pontiac, Michigan.,	Crystreasur@aol.com (148) 335-1405.
Fire Ritual	Third Fridays, 7:30 - 10 p.m.	A very old ceremony of Peruvian spellcasting. \$27 plus a can of food for charity	Romulus or Ann Arbor, Michigan	mikon77@comcast.net
Drumming Circle	Every other Saturday 8-10 p.m.	\$2 site fee. Isle of Avalon, 738 S. Washington.	Royal Oak, Michigan	(248) 336-8228.
Alcoholics Anonymous	Saturdays 11 a.m.	AA group welcomes Pagans and their friends. Isle of Avalon, 738 S. Washington	Royal Oak, Michigan	(248) 336-8228.
Monthly Gathering	Sundays 2 p.m.-4 p.m.	E-Groups meet for discussion. Denny's, 715 44 th St. SW at US-131, Wyoming MI 49509. Sanctuary of the Silver Moon.	Grand Rapids	Grsotsm@yahoogroups.com

Event	Day/Time	Description	Location	Contact
Wiccan Church of Canada	Sundays 8 P.M.	Public rituals at 100 Vaughan Road. Classes every Tuesday at 8 p.m. Newsletter available at Sabbats.	Toronto, Ontario	(416) 656-6564.
Meet and Greet	Sundays Noon-2 p.m.	Meeting for coffee at the 28 th Street Barnes & Noble. Yummy desserts/treats. Sanctuary of the Silver Moon	Grand Rapids, MI.	Grsotsm@yahoogroups.com
Paranormal & Metaphysics	First and Third Sundays	Come join us as we share our experiences and learn about the Supernatural. \$3 site fee. Isle of Avalon, 738 S. Washington, Royal Oak.	Royal Oak, MI	(248) 336-8228.
Coven of the Sacred Hearth	Contact sponsor	Coven of the Sacred Hearth holds various classes, meetings, and rituals.	Ann Arbor, Michigan	www.sacredhearth.org
Ordo Templi Orientis	Contact sponsor	The OTO, of which Aleister Crowley was perhaps the best-known member, holds weekly formal rituals, some of which are open to the public. Meeting Place to be determined. Blue Equinox Oasis Ecclesiae Gnosticae Catholicae Canon Missae	Royal Oak, MI	(800) 806-5811
Earth-Based Spirituality for Teens	Tuesdays 7 p.m.	Join us to explore alternate paths to individual spiritual expression, training and growth. Ritual, discussion, crafts, and other activities. An extension of Spiral Scouts Oaken Grove Circle. AMOC@comcast.net	Call for location	JoAnn Radell, (810) 220-1546 MandMs01@comcast.net t

Monthly Events

Event	Day/Time	Description	Location	Contact
Coffee Hour	Feb. 1 6-9 p.m.	Pagan social hour. First Sunday of every month. Java Hutt Café, 165 West Nine Mile Road. Magical Education Council	Ferndale, Michigan.	JMo4970872@cs.com
Meet and Greet	Feb. 6 8-9 p.m.	Meets on the first Friday of every month at Caribou Coffee Company, Borders Book Shop, off Novi Road, just south of I-96. We have a general social gathering for all interested. Free. Circle of the Twelve Oaks.	Novi, Michigan	brown_wren@hotmail.com
The Pagan Roundtable	Feb. 3 7:00 p.m.	Discussions and Networking for Witches, Druids, Magicians, and other assorted Pagans. First Tuesday of every month. Mt. Clemens Public Library, 150 Cass Avenue, Downstairs in the Community Room.	Mt. Clemens, Michigan	Arwen at StarEnd@aol.com. Please put Pagan Roundtable in your subject line.
Witches Meetup Day	Feb. 3 8 p.m.	A series of monthly informal gatherings in local restaurants, part of an international effort to bring Witches together.	Various locations	http://witches.meetup.com
Moon Mist Rising Full Moon Celebration	Feb. 6 6:30pm	Celebrate full moons with Moon Mist Rising at Bentmore Farm, 3655 West 32 Mile Road. Access via Rochester Road to 32 Mile, then east to Dequindre, south to Predmore, east to Farm or via Van Dyke, going west past Mound one mile. Call to confirm; bring folding chairs, bug spray, cover-ups, and a finger food snack to share.	Predmore, MI	Caridwyn 586 781-6403 Brian 586 752-2022
Full Moon Gatherings	Feb. 6 6:30-9 p.m.	Our group intention is to practice our learnings and share our teachings with others to enhance our community. Participate in rituals from a variety of traditions.	Ann Arbor, Michigan	Valerie at Designwitch@earthlink.net

Event	Day/Time	Description	Location	Contact
Full Moon Ritual	Feb. 6	Ritual begins promptly at 7 p.m. Our circles are small and limited to 12 participants. Those interested should contact the HPS.	Ann Arbor, Michigan	Http://home.earthlink.net/~nal
Druidic Coffee Hour	Feb. 20 7-9 p.m.	A time to get together with friends and discuss topics of interest to us all. All welcome. Border's Books, 3527 Washtenaw.	Ann Arbor, Michigan	www.msen.com/~robh/sl g/
SEMPA Chat	Feb. 26 8-10 p.m.	Coffee and chat night, hosted by Southeast Michigan Pagan Alliance. At Java the Cup, on Joy Road just east of Inkster Road.	Dearborn Hgts., Michigan	SEMPA
SatC Coffee Hour	Feb. 17 7-9 p.m.	Come meet local Wiccans, Reconstructionists, and other Pagans in a friendly setting. Donations for coffee and other drinks and snacks. At the Isle of Avalon, 738 S. Washington, Royal Oak MI 48067	Royal Oak, Michigan	Satc@spiritatthecenter.org www.spiritatthecenter.org
A Monthly Offering	Feb. 22	An offering to our Deities, based on the Despacho ritual of the Andean pagos (shaman priests), adapted for our use. Please bring personal, environmentally friendly offering. Free. Matt Ikonen, 810 N. Mill St.	Plymouth, Michigan	(734) 516-2978. Mywebpages.comcast.net/mikon77
Women's Full Moon Ritual	Fri., Feb. 6 7:30-10:30 p.m.	Attune with the moon and make some magick with the women of 7 Gen. This month's ritual honors Isis. Seven Generations, 1910 Hill St. (basement) www.sacredpath.org/7gencc	Ann Arbor, MI	paulasteel@comcast.net or (734) 904-1168
Full Moon Drum Circle	Sat., Feb. 7 8-11 p.m.	An evening of rhythmic adventure around the fire. All drums welcome. Dancing too. Seven Generations, 1910 Hill St. (basement)	Ann Arbor, MI	paulasteel@comcast.net (734) 904-1168
Divination Night	Fri., Feb. 13 7:30-10:30 p.m.	Grab your tarot deck, your pendulum or your runes and join the fun of sharing your divination gifts. Seven Generations. 1910 Hill St. (basement)	Ann Arbor, MI	paulasteel@comcast.net or ange429@yahoo.com
Pagan Chant Night	Fri. Feb. 27 8-11 p.m.	Finally, a chance to keep those elusive Pagan chants fresh in our memory. An evening of singing and sharing. Seven Generations, 1910 Hill St.	Ann Arbor, MI	moonowl@comcast.net or paulasteel@comcast.net or (734) 904-1168

Special Events

Event	Day/Time	Description	Location	Contact
Memorial Day Weekend	May 28-31, 2004	Aeon 3 Sacred Earth Retreat, celebrating the sanctity of the Web of Life and the power of Cooperative Community, at a 175 acre secluded nature sanctuary hidden in the green hills of Southern Indiana. Many workshops and ritual events. \$50 before Dec. 21.	Odonata, PO Box 2055, Bedford, Indiana 47421	aconarc@yahoo.com www.magickmonkey.com
Trance Formation	Feb. 5-9, 2004	A 5-day Trance, Drum & Ritual Arts intensive. Ritual style and trance techniques that empower individuals. In the hills of Central Missouri. Diana's Grove, PO Box 159	Salem, Missouri 65560	www.dianasgrove.com 573-689-2400
ConVocation 2004	Feb. 19-22, 2004	"Seeking Your Own Truth" Presented by Magickal Education Council. Classes, lectures, and workshops, with much else. See their full-page ad in this issue. Northfield Hilton, 5500 Crooks Road.	Troy, Michigan 48098-2898	www.convocation.org
SORCery 2004	March 18-21	Southern Ontario Regional Convention. "Pagan Paths: Finding Your Way." Drumming, many workshops. C\$50 Stratford Festival Inn.	Stratford, Ontario	Registration@SORCeryconvention.com
Pagan Spirit Gathering	June 20-27	Week-long program of workshops, rituals, drumming, and much else, at Wisteria Campground. Circle Sanctuary, PO Box 219, Mt. Horeb, WI 53572. www.circlesanctuary.org/events	Southern Ohio	(608) 924-2216
Parliament of the World's Religions	July 7-13	Major gathering of world religious leaders for an extensive exchange of views. Once held annually, the Parliament now meets every six years, and has become the largest and most comprehensive of the international interfaith conferences.	Barcelona, Spain	www.cpwr.org
Imbolc Ritual	Feb. 7 8-10 p.m.	Ah, nestled deep within the cold, slumbering earth, the first stirring of Spring. Seven Generations Community Center, 1910 Hill St. (basement). With Shining Lakes Grove. Come join us as we honor Brid, our Grove's hearth Goddess. There will be a potluck and a raffle following the ritual. All welcome.	Ann Arbor, Michigan	paulasteele@comcast.net 734-904-1168 robh@cyberspace.org